

Arkansas Methodist

Arkansas United Methodism's Newsweekly

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94th Year, No. 39



'My life as a Chaplain'

Four Arkansas pastors, former chaplains, look back — and ahead

• "One of my most unforgettable experiences as a chaplain was holding a memorial service for two pilots who were declared Killed in Action over North Vietnam. One, who had been very active in my chapel program, was an especially close friend of mine. The other had studied for the ministry at Drew University before entering the Navy. It was 18 months after that Memorial Service that we learned that they had, in fact, been taken prisoners, and were alive. There was a time of rejoicing and prayers and thanksgiving when we received that word!"

—The Rev. Marvest A. Lawson, former Commander, U.S. Navy, now associate pastor, Central United Methodist Church, Fayetteville

• "My greatest experience as a chaplain was in recruiting 14 young men for the ministry. I also had the unique privilege of meeting some of the most outstanding religious leaders of our nation and the world."

—The Rev. Ralph VanLandingham, former U.S. Air Force chaplain, now pastor of the Moorefield-Southside Charge, Batesville District

• "Among the most memorable events in my life as a chaplain was being invited to observe the proceedings of the Committee of 300 of the World Council of Churches as a guest of Archbishop Eugenious of Crete, my association with him, and the high privilege of having the Patriarch, Athenagoras, of the Eastern Orthodox Church, in my chapel."

—The Rev. Jeff E. Davis, former U.S. Air Force chaplain, now pastor, Sparkman United Methodist Church

'I thank God for them'

Sunday, Oct. 5, is World Communion Sunday. A portion of the special offering received on that day goes for the support of the ministry given by our United Methodist chaplains. The following comments, given in the context of the interview on this page, seem especially appropriate as they relate to the coming special Sunday:

When a United Methodist goes into this work, he can take with him the blessings of his Church to minister to all persons regardless of denominational affiliation. I know very well that my church has placed me there not just for the sake of the Methodists in the armed services, but to serve any person in any way that I can . . .

The Commission on Chaplains does a superb job of keeping up with the chaplain, giving help whenever and wherever needed. They make the chaplains feel that their Church is behind them 100 per cent in their specialized ministry. I thank God for them. The offering they receive on World Communion Sunday will mean that our chaplains on active duty now will continue to receive this great support.

—The Rev. Jeff E. Davis, former U.S. Air Force chaplain, now pastor, Sparkman United Methodist Church

• "The thing that stands out as the major event in my career as a chaplain was service in Vietnam. A chaplain is a missionary of the church, who in foreign places is often the only 'church' there is. My life as a chaplain? — 'The world was my parish!'"

—The Rev. Bill L. Walker, former U.S. Air Force chaplain, now pastor of the United Methodist Church, Bradford

The Homecoming

Four "Arkansas Boys" came home last year after a combined 80 years of travelling ministry. The list of countries they have visited reads like the index of a world atlas, and their rich experiences could enhance many a night by the fireside. As they reflect on their lives as

chaplains in the armed services and on their future in the pastorate in the civilian community, they are enthusiastic about a major conviction they hold in common: the vital role of the Christian minister — whether as a chaplain in "the military" or as the pastor of a local church in "civilian life."

"Make no mistake about it," says the Rev. Ralph VanLandingham, a native of Grant County, "the greatest role of a chaplain is to be a pastor in all of the traditional sense of that term. The good chaplain never loses the purpose of his mission, which is to point men to God." The Rev. Mr. Lawson, who was born at Oxford, Ark., puts it this way: "The greatest value of the chaplain's role is in taking the ministry of the church to our

(Continued on page four)

'The Church and World Hunger' seminar

A Church in Community Seminar on "The Church and World Hunger," for pastors and laity will be held at Mt. Sequoyah Assembly at Fayetteville, Oct. 20-23. Sponsors for the event are Cooperating Arkansas Churches, including several denominations, and the University of Arkansas Division of Agriculture.



Dr. Joseph A. Keys

Coming to Arkansas from the School of Theology at Claremont, Calif., to present an "Overview" on World Hunger will be Joseph A. Keys of the seminary staff. Mr. Keys, who has traveled in East Africa, India, Pakistan, Southeast Asia, the Philippines, and Japan, observing problems of rural poverty and hunger and studying various programs working on approaches to these problems, serves on the Claremont staff as he completes the doctor of philosophy program in the area of International Development and Christian Mission.

In June of this year, Keys visited some of the Sahelian and sub-tropical nations of West Africa on a consultation and fact finding tour. In 1970-71 he spent a year in rural Sierra Leone, West Africa, working with the Yonibana Community Development Program on problems of rural community development, agricultural extension and improvement, and rural educational models.

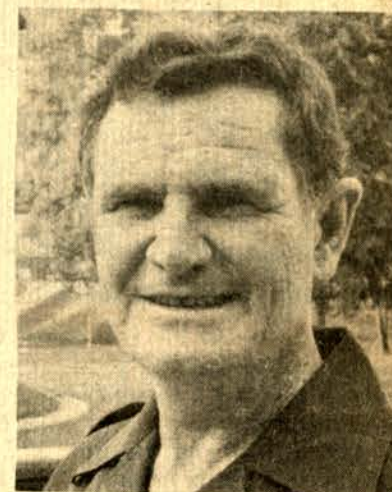
"The purpose of the seminar is to explore some of the elements that can sensitize persons in Arkansas to the causes, effects and the scope of World Hunger — to identify and utilize the

appropriate channels of response," according to its sponsors.

Registration for the seminar will be open from 3 p.m. to 7 p.m. on Monday, Oct. 20th. The program will begin at 7 p.m., following a 6 p.m. dinner, and Dr. Myers Curtis, executive director of the North Arkansas Council on Ministries, will preside. Dr. Charles E. Bishop, president of the University of Arkansas system, will be present to extend a welcome.

The seminar format will include, in addition to presentations by the principal speaker, "Mini Lab" sessions; a "Dialogue With Keys," led by the Rev. Louis Averitt, associate pastor of First Church, Little Rock; a presentation on the WIC (Women, Infants, Children) in Arkansas by Yvonne Medley, administrative assistant for that agency of the Arkansas Health Department.

Dr. Henry J. Meenen, who heads the Department of Agricultural Economics and Rural Sociology at the University of Arkansas at Fayetteville, will speak on "Arkansas and World Hunger." An Outreach Program of the University of Arkansas at Pine Bluff which deals with



The Rev. Marvest A. Lawson



The Rev. Ralph Van Landingham



The Rev. Jeff E. Davis



The Rev. Bill L. Walker

production, marketing, consumer education with minorities, will be led by Home

(Continued on page two)



'Willow Oaks' Dedicated

More than 450 persons attended the Sept. 14th dedication and open house at "Willow Oaks," Methodist Children's Home Extension Cottage at Marked Tree. Shown with local leaders are the Rev. Bob Orr, pastor at First Church, Marked Tree at the "mike," and the Rev. J. Edwin Keith, superintendent of Methodist Children's Home of Arkansas, Inc. (at right). Willow Oaks is the newest of four Extension Homes in the system.



Presenting Keys

Left to right, Dr. J. Ralph Hillis, Jonesboro District superintendent looks on as Mr. Homer Fulbright, chairman of the home's Board of Trustees, receives keys to the home from Mr. Jess Waskom, chairman of the Administrative Board at First Church, Marked Tree.

†

North Arkansas Youth Tour

The North Arkansas Conference has announced a nine-day United Methodist Youth Tour to Washington, D.C., and New York City. To be held Nov. 22-30, the tour is open to youth of that conference from ninth through twelfth grades.

The tour will include two days in Washington, with visits to the Capitol building, the White House, Washington Cathedral, Smithsonian Institute, Mt. Vernon and other points of interest.

Three days in New York City will include a tour of the United Nations

buildings, viewing of the Macy's Day Parade, attendance at a Broadway play, visits to Radio City Music Hall, St. Patrick's Cathedral and many other memorable experiences.

The tour cost of \$200 includes travel by Continental Trailways bus, hotel accommodations and eight meals. The remaining meals are to be paid by the individual tour member. Registration forms must be completed and mailed before October 15th to Dr. Myers B. Curtis, Council on Ministries, 715 Center St., Little Rock, Ark. 72201.

United Methodist Youth Tour

Registration Form

Name _____ Age _____ Sex _____
 Address _____ City _____ State _____ Zip _____
 Date of Birth _____ Phone _____ Home Church _____
 Parent or Guardian _____
 Signature of Parent _____ Your Signature _____

Registration (\$25) Enclosed — Remainder, \$175 due Nov. 1

Make check payable to: NORTH ARKANSAS CONFERENCE YOUTH TOUR

Please indicate your choice of ROOMMATES.

1. _____ 2. _____
 3. _____ 4. _____

Fill out Registration Form and mail before October 15 to:

Dr. Myers B. Curtis
 Council on Ministries
 715 Center St.
 Little Rock, Arkansas 72201

Registration fee (\$25) enclosed

Fort Smith District Revival, Oct. 12-15

Bishop Eugene M. Frank will be the preacher for a district-wide revival to be held at First Church in Fort Smith, and Mr. Bill Kennedy, evangelistic song leader of England, Arkansas will lead the singing. The four-day event begins on Sunday, Oct. 12 and continues through Wednesday, with nightly services at 7:30 o'clock.

On Sunday evening at 7:30, Bishop Frank will preach on the subject, Believing In God. Other evening topics will be: Monday, Believing in Jesus; Tuesday, Believing in the Holy Spirit, and Wednesday, Believing in Commitment.

On Monday, Tuesday and Wednesday lunch will be served in Bayliss Hall at 11:30 a.m. and 12:30 p.m., with daily worship services scheduled for 12:05 p.m. Topics on those successive days will include: The Power of Faith, The Power of Prayer, and The Power of His Resurrection.

The youth of the district will assist with the concluding Wednesday evening service — singing in the choir and providing special music. Other activities for the youth will include a drama presentation from Mallalieu on Sunday evening at a 5:30 p.m. sack supper meeting, one evening session with Bishop Frank, and two "rap" sessions with Tom Barnett, pastor of the Charleston-Branch Charge.

Choir persons from throughout the district will form the volunteer revival choirs for the services. On Sunday evening a reception following the service

will honor Bishop and Mrs. Frank and Mr. Kennedy. Dr. Charles McDonald is superintendent of the Fort Smith District.

†

Hatfield Church exceeds Pension Fund goal

On May 15, the Arkansas Methodist printed an article about 65 churches in the Hope District, and the various ways in which they were paying their "fair share" to the Special Gifts phase of the Little Rock Conference Pension Fund Campaign. At that time Hatfield United Methodist Church, Hatfield, Arkansas, was listed as a church which was working towards its goal. Since that time reports of the Rev. Bun Gantz, pastor at Hatfield, to the Conference Board of Pensions, indicate that this church has also reached its goal.

With a fair share goal of \$1,284, the church has received pledges from its membership that enabled it to pay \$140 to Special Gifts in 1974. In addition the church has pledged to pay \$216 yearly for four years, beginning in 1975. This, plus the pastor's pledge, puts the church at over 104 per cent toward its goal.

Dr. D. Mouzon Mann is District Superintendent of Hope District, and Mr. Wayne Russell, of Hope, is the layperson in charge of Pension Fund raising for the District.

†

WORLD HUNGER SEMINAR

(Continued from page one)

Management Specialist Irene Lee of the Cooperative Extension Service at the Pine Bluff campus, and Horticulturist Thomas Vaughn of the same agency.

Dr. Clarence Mannasmith, ranch manager of the Heifer Project at Perryville, will speak, Agriculturist Lloyd O. Warren of the Fayetteville campus will conduct a brief tour of some aspects at the main Experiment Station, and Dr. W. J. Clinton of the University of Arkansas Law School will speak on "Involvement — Hunger."

A panel discussion labeled, "Consumers All," will be moderated by Randall Sawyer of First Christian Church, Rogers. Other participants will include Ella Mae Carroll, rice farmer, Peter Tooker of Arkansas Community Organizations for Reform Now (ACORN), Lydia Kimbrough, "householder" of Springdale, Paul Bailey, dairyman of Elkins, and Mescal Johnston, Food Marketing specialist with the Cooperative Extension Service.

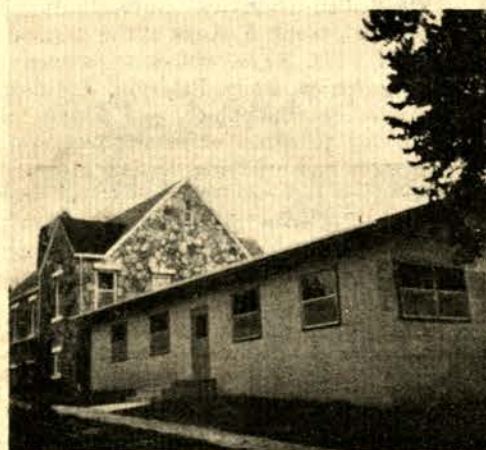
The concluding program on Thursday

morning will include an evaluation report by Robert K. Bennett of Walnut Ridge and Paragould Presbyterian Churches, Frances W. Jones, Human Relations specialist of the Cooperative Extension Service, and Robert Van Hook, director of Wesley Foundation at Southern State College in Magnolia. Presenting "The Challenge Before Arkansas," as the seminar draws to a close, will be Dr. Kenneth S. Bates, director of Cooperative Extension Service, University of Arkansas, Little Rock.

Other ministers and laypersons will assist with other segments of the three-day seminar.

Persons or groups interested in attending the event should make reservation at an early date. Further information concerning pre-registration or available scholarships may be obtained from: Mrs. Frances W. Jones, Extension Human Relations Specialist, Cooperative Extension Service, P.O. Box 391, Little Rock, Arkansas 72203.

†



Consecration at Jasper Church

The new Fellowship Hall at Jasper United Methodist Church was consecrated on Sunday, Sept. 21. In photo at right are participants in the special service. They include Frank Williams, Pastor-Parish Relations chairperson; Dan Sims, Administrative Board chairperson; Leland Smith, Building Committee chairperson; Wyolene Sims, president of United Methodist Women; Katherine Williams, Administrative Board secretary; the Rev. Philip L. Hathcock, pastor, and Fayetteville District Superintendent Harold Spence (second from right, front row), who officiated.

Arkansas Methodist

'Our Search for the Basics!'

A pastor responds
on United Methodism's
'basic needs'

By the Rev. Lloyd M. Conyers

"The answer to the problems of the United Methodist Church can be found by a return to the basics!" This is the conclusion reached by Dr. Howard Greenwalt after making a candid statement of the problems facing our great church in a paper prepared first for the Council of Bishops and then edited for publication in *The Interpreter* and the *Arkansas Methodist*.

A statement like this excites our attention, for all of us are interested in discovering a way to bring the church to a fresh experience of strength and effectiveness in our lives and in the world today; and our first impression is that this idea sets us on the way — and maybe it does!

'What ARE the basics?'

But after we reflect a bit on how to work out the implications of this idea, it soon dawns upon us that we are dealing with one of the greatest questions that has confronted the people of God down through the centuries: **simply that of determining just what the basics really are!**

And it is now no comfort to us to reflect upon the battles that have been fought, both verbally and otherwise, and the blunders that have been made in attempting to come to the answer to this question. But still the challenge is before us!

As we let our mind's eye glance down across the centuries of time, we recall that in Old Testament days great emphasis was placed upon all the details of temple worship. It was imperative that everyone offer the proper sacrifice at the proper time and in the prescribed way to be acceptable in the sight of God. Soon after the Christian movement was well established, another elaborate system of worship was established. This was centered around the Sacraments, and again, great emphasis was placed upon the details of worship.

With the birth of Protestantism and within this movement we have had great emphasis placed upon certain doctrines, various interpretations of Scripture, theories about the church, the proper mode and details of the Sacrament of Baptism and the Lord's Supper, and various forms of Christian experience.

At one time or another, all these have been set forth as fundamentals of the faith which must be held or observed in a certain prescribed way if one was to really have a valid faith and be fully acceptable in God's sight.

And all of this is not without its counterparts in our day. Within our own body, we have the charismatics who insist that what we need is a greater emphasis on the work of the Holy Spirit in our lives. The "Good News" people feel that what we need is a return to certain doctrines which they can quickly and clearly define. And in thinking along this line, mention should be made of the present emphasis on "acceptance," which is now being given a very prominent place in the circles of Methodism.

Now we certainly would not want to make mention of any of these emphases without a quick acknowledgement that there is a great deal of value in each of them. Emphasis on the work of the Holy Spirit reminds us that religion is essentially "the life of God in the soul of man."

The "Good News" emphasis and the prominent place being given to the doctrine of "Acceptance" can each in their own way do much to correct the humanism towards which our great Arminian heritage can so easily incline us.

But when these values have been recognized, and we continue our search for basics which can be calculated to bring to our church the new life and strength which it today needs, we cannot feel that any of these have in themselves the strength and validity sufficient for the present challenge.

The emphases of both the Charismatics and the "Good News" people have too much of a backward look, and in those days when these were in the forefront, inadequacies in the forms of discipleship which they produced were so prevalent and of such a serious nature that we are now reluctant to anchor ourselves too largely today.

The emphasis on "acceptance" is something comparatively new in Methodist circles, but it is a clear reflection of Calvinism in which it is rooted and which traditionally centers itself too largely upon concerns too remote from many of the aching needs of human life to be fully redemptive.

Christ is the Center

With this background before us, we are now faced with the question as to what approach we should take as we continue our search for the basics on which we should center. As we think along this line, I am reminded of an impression that was made upon my mind as I was reading John Wesley's Journal a few years ago.

As Mr. Wesley went about preaching the Gospel in the cities, towns, and

villages of England, he would frequently record a summary of his work in this place or that by saying, "I gave them Christ, I gave them Christ, I gave them Christ!"

Certainly we cannot escape the persuasion that here is the bed-rock basic in which we can and must anchor ourselves, and a little searching may reveal that we have often drifted too far from this organizing center.

We recognize that this may sound like just another slick-worn cliché to some and the inclination will be to pass it off without serious thought. Before coming to this conclusion too quickly, we may do well to remind ourselves that our basic problem is one of theology, rather than numbers.

And there can be no doubt but what the nub of our theological problem is centered on the place Jesus Christ holds in human life.

How can he really help modern man of the Space Age find meaning, fulfillment, and a sense of security and well-being in his heart and life?

Are his words about God, man, the values of life and human destiny really authentic words? Really?

What does he have to say to, and what can he really do for a nation of people caught in the throes of an unrelenting crime wave; experiencing a tragic loss of power and prestige among the nations of the world; and confronted with the fact of corruption, loss of confidence, and fiscal bankruptcy on the domestic front?

This, of course, suggests to us something of the task of determining just how we can best present Christ in our day, and this can well be left as an open field for the full exploration of us all. But if we really believe that Jesus Christ is the Way, the Truth, and the Life, we surely have much to offer in a day when so many are searching so desperately in so many futile fields and in so many far countries.

If he is really the Bread of Life, we have a tremendous responsibility to know him and make him known as such. If we really believe "Jesus is Lord" we have a faith with which to challenge all the lesser gods that "are no gods," but which are always imposing their claims upon the hearts of people. And if we share our Lord's concern for the coming of his Father's Kingdom, we ever have a task before us that demands the full resources of our faith, our witness, and our service.

Just what this would do to solve our problems of membership and attendance is not positively known, though one cannot escape the impression that it would do much.

Be that as it may, it is certainly in order to suggest that after all our greatest needs are not in the area of numbers, and certainly this emphasis would do much to cure our superficiality, indecision, indifference, and shallow commitment.

And if we can come to a sense of achievement in these things, we can very well be content with whatever measure of success in the less vital areas may be accorded us through him who has assured us that his word will not return to him void.

*Mr. Conyers is pastor of First United Methodist Church in Osceola.

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Chaplains (Continued from page one)

service personnel and their dependents everywhere they serve."

The four agree on another major impression each has gained through a 20-year (or more) career: the significance of the ecumenical relationships they were privileged to share. The Rev. Jeff Davis, a native of Little Rock, considers such ties as among the most treasured of his experiences, and praises "the practicality and workability" of the ecumenical nature of the chaplaincy. The "spirit of camaraderie and the deep love and respect that chaplains have for each other as they work side by side for the common cause of bringing men to God and God to men," he calls one of his most cherished remembrances.

Mr. Davis reports that he "found it possible to have very different doctrinal orientations and yet still be as close to the other person as you would be to those of your own persuasion — and sometimes closer. I saw what great things can happen when persons of goodwill work together in the church, in the same program in many instances, and in the same building, and I feel that this is our great challenge and responsibility in the church today."

"How Ya Gonna Keep 'em Down On The Farm..."

After so many years of travel to distant places, what is it like to be "settled" in Christian ministry in one location? Mr. VanLandingham says "It's good to be home with the desires for world travel out of my system!" Mr. Davis: "Now that I have retired from the service, I am impressed with the same thing that I was impressed with when I went in — that people are people wherever they are. There may be some outward differences in their needs, but inwardly they are 'people'. Putting a uniform on a man or woman may change their outward appearance, and we may get the idea that they are all alike. They are not."

What about the adjustment to the local church? Mr. VanLandingham: "When you become a senior chaplain, your duties will differ some from the civilian ministry in that there is a multitude of staff meetings, etc., that you must attend. The chaplain will be exposed to ten times the number of people that a civilian minister will come in contact with. The opportunities for

effective witness are much greater for the chaplain. But otherwise there is very little difference in the two types of ministry."

Mr. Lawson finds it a bit different: "It has not been difficult to make the transition from the chaplaincy to the parish ministry. I have more meetings in the civilian church. I feel the parishioners are involved more than in the military chapels, and this is good."

And how have the former chaplains found "things different" from when they left home 20 years ago? Conversation on that question reveals that one of the significant ministries which these clergymen might render to their home church may be in the role of prophet. Witness Mr. Walker, "born in a Methodist parsonage in Odem, Texas," but an Arkansas resident for many years: "The clergy seem to be in a 'holding pattern' in just about everything except their next appointment and the salary they will get. They are consumed with the idea of organization and management, but not too excited about preaching, teaching, evangelism and pastoral duties. One major impression I have upon coming back is sadness that so little seems to be

World Communion Service

October 5th

A portion of special offering goes for United Methodism's chaplaincy program.

happening in The United Methodist Church that means much in society."

'Let's Get On With It.'

Mr. Walker continues, speaking of the responsibilities and the needs of the church: "The greatest responsibility of the church today is the challenge to develop a more meaningful relationship between individuals and God. The greatest need of the church is for 'power' — not the 'fakey' power of mass hypnosis which sends men babbling on until all their energy is spent in an over-emphasis on their own personal, subjective experience. But power like that which came on the day of Pentecost, which sent men running throughout the world to tell the Good News!"

Mr. VanLandingham: "We must never lose sight of the greatest responsibility of the church — the reconciliation of God and man. Never in history has this need been greater than it is today!"

A concern which seems to express the mind and ministry of these four, both during their 20 years of service as chaplains in the military and as pastors in their recent civilian appointments, is expressed by Mr. Walker: "The responsibility of the church today is the same it has always been: to proclaim the essential gospel wherein the love of Christ is shed abroad by the words of our mouths, the work of our hands, and the example of our lives. The church is the only institution on God's earth specifically charged with the task and privileges of redemption. Let's get on with it!"

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Council Directors to Local Churches

Sometime ago, we printed a list of films which could be used in your Bicentennial Emphasis. Among the films was BURNING BRIGHT. In the previous column only a thumbnail sketch of the film was given. Let me give you a fuller picture of this splendid film.

BURNING BRIGHT is a 32-minute history of the United Methodist Church. It is a fast-moving, vivid collection of sights and sounds from our past. It is a colorful overview of who we have been and where we have been as a people — and thereby suggests who we are today, and perhaps where we may go in the future.

We often hear the question, "What is distinctive about the United Methodist

A film on the heritage of United Methodism

Church? What is its unique nature?" BURNING BRIGHT answers these questions by affirming five characteristics of our people, past and present: A personal and heartfelt faith; many different kinds of people; taking the Gospel where people are; helping people and societies change; and a restless and creative laity.

You might expect a film about our history to proceed chronologically, to begin, say, with John Wesley and move to the present time. Or perhaps geographically, starting in Germany and England and moving west. Not so with BURNING BRIGHT. It is organized around the five affirmations above and moves in a breathtaking manner back and forth across the centuries and the continents to illustrate these principles.

And no doubt you have seen church history films that recreate history by dramatizing it, complete with costumes and wigs. This is not the approach taken in BURNING BRIGHT. All the scenes are either of real places and real people as they appear today or of art depicting historical events. The camera has captured for us images of the actual places where our history was made,

some of it documentary footage of history in the making, as well as etchings, prints, and portraits of our fathers and mothers in the faith, some of them never reproduced before.

BURNING BRIGHT takes us on a trip across space and time, a trip none of us could otherwise make without months of study and travel.

There is always the temptation, of course, simply to find a good film to fill a church program slot for one group or another. But before deciding which program slot, give some thought to your people, their various needs to grasp our history better, and the different groups or situations where BURNING BRIGHT might be used.

Here are some possibilities: The church school, confirmation preparation groups, adult membership classes, local church anniversary celebrations, U.S. Bicentennial celebrations, ecumenical gatherings, fellowship group programs, special conferences, innovative worship services, family or intergenerational settings, teacher training, or Charge Conferences. You will think of other possibilities.

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CHILD ABUSE

— You can help!

More children die each year in the United States from abuse and neglect than from all contagious diseases combined. This is a startling fact and SCAN needs your help in meeting the needs of families with a child abuse problem.

SCAN Volunteer Service, Inc., is a private agency composed of trained volunteers and professionals who provide intensive supportive therapy to families, who because of various dynamics, are having a child abuse problem.

Reports of abuse have increased and as a result SCAN needs additional volunteers to meet this urgent need in our community.

SCAN Training will be held Oct. 28th, 29th, and 30th in the Little Rock area for all new volunteers. Please consider the needs of the families served (both parent and child), the responsibility SCAN assumes in providing assistance to them and the role you can play in reaching out and helping us meet the need.

If you are interested in receiving the training schedule or would like more information, call the SCAN office at: 664-9350.

—Sharon Pallone, Director
SCAN Service, Inc.
(Suspected Child Abuse and Neglect)



Batesville District Men's Retreat

Leading the Sept. 20-21 retreat at Kamp Kaetzell were, left to right: Bob Cheyne, North Arkansas lay leader elect; Dr. Noe Gonzales, president of Lydia Patterson Institute; Dr. Clarence Mannasmith, manager of Fourche River Ranch Heifer Project, Palmer Foley of Mountain Home and Nelson Barnett of Batesville, directed singing. (Homer Fulbright led the Sunday School hour.) Photo by District Superintendent Floyd G. Villines Jr.

When submitting photos ...

There are several things we would like to request of persons or organizations sending pictures for publication in **Arkansas Methodist**.

1. If you wish to have them returned, please enclose a self-addressed, stamped envelope — or sufficient postage to cover cost of return mailing.

2. Please write name of sender and return address on back of each picture submitted, if you wish it to be returned.

3. Please send only pictures that are of good quality. (A poor picture is not a credit to the person or persons it is supposed to represent, nor to the publication which prints it.)

4. Please do not send negatives or slides. We can use good quality black and white or color photographs.

We will appreciate your cooperation in these matters. Thank you.

†

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Arkansas Methodist

summary by Doris Woolard



Dr. Nelson H. Smith, president of the Progressive National Baptist Convention (black), said "I believe that the role that blacks should take in the bicentennial is one of reminding our nation of her sacred promises in the Declaration of Independence." The Rev. George Lawrence, press officer of the 500,000 member denomination said, "We are loyal Americans. We love this country. We helped to build it and we want to be part of it 100 per cent. Let us fulfill in letter and spirit every word of the Constitution and Declaration of Independence." Convention delegates voted to stage a pageant in Washington, D.C., next September to spell out the contributions of blacks to the building of America.

Evangelist Billy Graham, addressing a luncheon in New York City at the Overseas Press Club, said he has found evidence that the U.S. may be entering a fourth "Great Awakening" of religious interest. Citing three historic "awakenings" in American history — 1734, 1800, and 1858 respectively, Mr. Graham said, "I think that anyone who does not recognize the significant and pervasive role of religion in American life is looking at history from a warped perspective."

Americans United for Separation of Church and State have filed suit in U.S. District Court at Grand Rapids, Mich. asking that two small school districts in the area be forbidden from handing out Bibles at commencement exercises. The schools conducted commencement exercises in June which called for "formal presentation" of a King James version of the Bible to each participant. The suit claims that presenting "such pervasively sectarian materials . . . in a public school building constitutes government recommendation, approval and support of such material . . ." thus violating both the U.S. and Michigan constitutions.

Students from over 50 countries gathered in Austria recently for the ninth General Committee meeting of the International Fellowship of Evangelical Students, to plan for evangelization on university campuses around the world. Dr. Oliver Barclay, IFES chairman, and general secretary of the British movement, asked for more attention to teaching moral absolutes as a fundamental part of the Christian message.

The Civil Liberties Union of Massachusetts, in a suit filed in the state Supreme Court, has charged that the 1973 state law providing textbook loans to non-public schools is unconstitutional and promotes "de facto segregation." "Funds appropriated to private schools under this act are necessarily and improperly diverted from public school systems, many of which in this commonwealth are deteriorated and badly in need of funds themselves," the suit said.

Robert Dellenbach, acting president of Alaska Methodist University and a staff and faculty member since 1972, has been named to succeed John Picton who resigned from the presidency of the institution earlier this year.

The Senate Subcommittee on Constitutional Amendments has rejected all eight amendments proposed to overturn the U.S. Supreme Court's decision legalizing abortion. Sen. Birch Bayh, chairman, reportedly reflecting a view of the majority, said in announcing the vote that he was "personally opposed to abortions." Sen. Bayh said he voted against the amendments because he believed the Supreme Court ruling provided for safer abortions, and he was convinced that abortions would continue even if declared illegal.

Officials of the American Bible Society attended the Japan Bible Society's service of thanksgiving in Tokyo, celebrating a century of Bible Society work in Japan. The celebration commemorated the arrival of a representative of the British and Foreign Bible Society in Japan in the Summer of 1875. American Bible Society work in that country began in January of 1876.

President Ford, addressing the annual meeting of the National Baptist Convention, U.S.A., Inc. (the country's largest black denomination), told his audience that when people say they are praying for him he is inspired "to pray harder when I get on my own knees to seek God's guidance."

Archbishop Donald Coggan of Canterbury was dubbed the world's "fastest flying prelate" when he flew out over the Atlantic in Britain's giant supersonic Concorde aircraft at up to twice the speed of sound. Dr. Coggan, who is to visit the Britannia Royal Naval College at Dartmouth, has asked the Navy if he can make a trip in a submarine. He said, "I am very interested in the advance of science. I always like to know what is going on."

A series of conversations between the Roman Catholic Church and churches of the Reformed and Presbyterian tradition, to center around such topics as "morality and unity" and the Lord's Supper, have been approved by the Administrative Committee of the North American Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational). The three-year dialogue on "mutual theological issues" could include such wide-ranging subjects as "bingo and parochial schools," a spokesman said.

Contrary to some reports, not all U.S. missionaries have been withdrawn from Mozambique and the missionaries were not "ordered" by the U.S. State Department to leave the newly independent African nation as it shapes a socialist society. The United Methodist Church, as of Sept. 17, had 13 missionaries in Mozambique and reported no plans for a wholesale withdrawal. According to Dr. Lois Miller of the Board of Global Ministries, denominational missionaries in Mozambique have the right to decide whether they will remain to work under the new conditions.



—RNS Photo Service

Religion In Mainland China

MANILA — "Love China, '75" seminar drew 450 Christians from 20 nations to consider the possibilities of evangelism and Christian work in the People's Republic of China. Conferees were told that some houses of worship have been reopened by the Maoist regime in recent years, such as this Buddhist Temple in Fukien Province, reopened for worship in 1974. David Aikman, Hong Kong correspondent for Time magazine, predicted that China will invite American evangelicals to visit the country in the next few months. But he cautioned that such an invitation would be "purely political" and would be extended in view to how the gesture might benefit the Maoist regime. (Photo by permission of Open Doors, Holland)

Dr. Paul D. Meier, a Christian psychiatrist in Milwaukee, wrote in the Fall issue of Action magazine that there are three basic choices open to persons experiencing unhappy marriages: "(1) Divorce — America's greatest cop-out and by far the most immature choice; (2) tough-out the marriage without working to improve it — another immature decision but not quite as irresponsible as divorce, or (3) maturely face up to personal hangups and choose to build an intimate marriage out of the existing one — the only really mature choice to make." Action magazine is the official publication of the National Association of Evangelicals.



Synagogue 'Closed' In Demonstration

—RNS Photo

NEW YORK — Temple Emanu-El in New York was symbolically "closed" at an interreligious demonstration to show unified support for Soviet Jews who are barred from holding High Holy Day services in the USSR. Shown with the simulated order are leaders representing several major church bodies.

News from the churches

THIRTY-SIX ADULTS and children from Trinity Church, Little Rock, took part in an 11-mile canoe float trip down the Buffalo River on a recent weekend. On Saturday night the group enjoyed a singing fellowship and listened to the Razorback football game.

MABELVALE Church held a "Fall Renewal Celebration," Sept. 21-23 with Dr. George W. Martin, Arkadelphia District superintendent presenting the messages, and Mr. Bill Kennedy of England leading the singing. The celebration began on Sunday with a churchwide picnic and worship service at Burns Park, North Little Rock.

A FORT SMITH District Mission Study Conference was held on Tuesday, Sept. 23 at Ozark. Group leaders and topics for the conference were: the Rev. Joe Linam, of Booneville, "The Prophets;" Mrs. Truman Stephens of Fort Smith, "A Nation Under God;" Mrs. Clarence Wilcox of Fort Smith, "Southeast Asia;" Mrs. Lawson Cloninger of Fort Smith, Mission Study for Children, and the Rev. Carol Lascaro of Van Buren, Mission Study for Youth.

FIVE NIGHTS FOR GOD on "How To Live The Abundant Life" were held Sept. 21-25 at Wesley United Methodist Church, Conway. The Rev. Wayne Clark, pastor of Indian Hills Church, North Little Rock, was the guest preacher.

A RECENT FAMILY NIGHT at St. Paul Church, Fort Smith, featured a potluck supper, and movies for entertainment. Films shown were, "A Country Coyote Goes To Hollywood," a Walt Disney film for children, and for youth and adults two films produced by the Fellowship of Christian Athletes, "Grant Teaff," about the coach of the Baylor Bears and 1974 NCAA Coach of the Year, and "Don Kessinger," baseball player for the Chicago Cubs.

THE SENIOR HIGH UMYF of First Church, Fort Smith, will travel to Dallas to attend the SMU-West Virginia football game Oct. 3-4.

SUNDAY EVENING ADULT Studies began recently at Winfield Church, Little Rock, with the first study on "The Letters of John," being taught by the Rev. Tom Slinkard, a professor in the religion department at Philander Smith College in Little Rock.

DR. NOE GONZALES, president of Lydia Patterson Institute in El Paso, Tex., spoke for the Sunday-at-Six service at First Church, Searcy, on Sept. 21.

METHODIST MEN of First Church, Bentonville, met recently for dinner and to hear a program on "Better Knowledge of Snakes" by Jodie Jones.

Daily Bible Readings

Below is a schedule for the Daily Bible Readings, which the Board of Discipleship invites you to use as a regular guide in your homes.

Oct. 5—Sunday Titus 2:2-6
Oct. 6 Titus 2:7-8
Oct. 7 Jer. 5:7-9
Oct. 8 Job 38:3-7
Oct. 9 Job 40:1-5
Oct. 10 I Tim. 3:2-5
Oct. 11 James 1:19-21
Oct. 12—Sunday Heb. 4:12-16

†

HIGHLAND and Pride Valley Churches, two Little Rock churches participating in a "yoked ministry" relationship, shared in a church picnic at Aldersgate Methodist Camp on Sunday, Sept. 28. The event was in observance of Christian Education Sunday.

FIRST CHURCH, Conway, is sponsoring a program of "adoption" of college students from Hendrix College and University of Central Arkansas. The program will involve a family "adopting" one or more students and making them feel that they are a part of family and church life.

METHODIST MEN of First Church, Blytheville, met recently for a catfish supper and to hear Peter Hilzinger, a German foreign exchange teacher at Blytheville High School, who spoke on Comparing Religions of Germany and America.

DR. JAMES W. WORKMAN, retired minister of Conway, was a recent pulpit guest at First Church, Arkadelphia.

BUENA VISTA Church, Camden District, reports an attendance of 82 at its recent homecoming service. This marked the 116th year for the Buena Vista church, on the Timothy-Buena Vista Charge. The Rev. James T. Ford is pastor.

METHODIST MEN of Winfield Church, Little Rock, observed Ladies' Night recently with Dr. Archie W. Ford, director of the Department of Education for the state of Arkansas, as speaker.

THE REV. RHONDA CROW, intern pastor at First Church, Newport, presented the morning worship message at that church on a recent Sunday.

FIRST CHURCH, Trumann, held a churchwide potluck dinner on Promotion Day honoring all church school teachers and UMYF counselors. Bill Miller, superintendent of the church's study program, presided over the meeting and presented the teachers with certificates of appreciation. Special recognition was accorded three with outstanding teaching records — Mrs. Charles Kemp who has taught for 28 years, Mrs. Maurice McMillin, 17 years and Obert Hawn, for more than 20 years.

E. DELOS MCCAULEY, missionary to Nepal, spoke to United Methodist Men of First Church, Ashdown, recently.

HUNTINGTON UNITED METHODIST Church, Fort Smith District, will hold a lay revival Sunday, Oct. 5 through Thursday, Oct. 9. Different lay speakers will be featured at each 7:30 p.m. service. They are: Sunday — Leon Woolbright, Monday — Tom Cloud, Tuesday — Wesley Moreland, Wednesday — Larry Burnham, and Thursday — Jimmy Dee Robinson, Huntington Church lay leader.

THE YOUTH of Brookland Church, Jonesboro District, recently returned from a trip to Nashville, Tenn., where they visited the Upper Room Chapel and Opryland, U.S.A. Mr. and Mrs. Wilson Shipman and Mr. and Mrs. Mickey Neff are youth counselors.

THE REV. EARL CARTER, pastor of First Church, North Little Rock, led a Fall Preaching Mission at McArthur Drive United Methodist Church, Jacksonville, Sept. 14-18.



Reception Honors Norphlet Pastor

The congregation of Norphlet United Methodist Church recently honored their pastor, the Rev. Richard Justice (shown above) and his family with a reception and pounding upon his return from Dallas where he attended the Course of Study School at Perkins. Also pictured are Melody Justice (left) and Judy Henley, president of the Study School at Perkins.



McCauleys Speak In Benton

Mr. and Mrs. E. Delos McCauley, United Methodist missionaries to Nepal, were guest speakers at First United Methodist Church, Benton, on a recent Sunday morning. A potluck luncheon and reception followed the worship service.

†



Fort Smith District Parsonage Women Officers

Officers for 1975-76 Fort Smith District Parsonage Women are (left to right): Mrs. Jerry Nichols of Alma, president; Mrs. Vadene Wyatt of Fort Smith, vice president, and Mrs. Leonard Byers of Clarksville, secretary-treasurer. Mrs. George Kleeb (not shown) of Huntington is reporter.

†



Retiring Teacher Of 30 Years Honored

Mr. Ernest E. Strang was the surprised honoree at a recent Sunday evening service at Lavaca United Methodist Church, when that congregation gathered to pay tribute for his 30 years of service as teacher of the Adult Sunday School Class. Mrs. Strang and five of the Strangs 12 children were present for the event, which included appropriate music, testimonials by former class members, and the presentation of a plaque bearing the inscription: "Presented to Mr. E. E. Strang by former class members in appreciation of his thirty years as a loyal and devoted Sunday School teacher in Lavaca United Methodist Church, 1945-1975. 'Well done, thou good and faithful servant.'"

†

GASSVILLE UNITED METHODIST Church recently held a four-day "Good Fellowship" revival. The guest minister was Dr. C. N. Crandwell, United Methodist minister from Sarcoxie, Mo. The Rev. Bennie R. Harmon is pastor.

NETTLETON UNITED METHODIST Church, Jonesboro, recently received two second place trophies from the Jonesboro Church Softball League. The Nettleton team finished second in league play and second in the play-off tournament.

UNITED METHODIST WOMEN of Henderson Church, Little Rock, have proclaimed Sept. 14 through Oct. 5 as "UMW Month at Henderson." The purpose of this campaign is to increase the UMW membership in the church. On Sunday, Oct. 5 there will be a tea honoring all new members.

THE GRAND PRAIRIE UMY Sub-district held the first meeting of the 1975-76 year at Des Arc with 78 attending. Des Arc youth won the attendance banner with 15 present. The next meeting will be Oct. 12 at Bethlehem.

FIRST CHURCH, Ashdown, held a study of Jonah on Monday nights during September. Leaders for the study were: Mrs. Margaret Montgomery of Texarkana, Mrs. F. A. Winifred Wilson of Humphrey, Mrs. Lila Phillips, Mrs. Louise Boseman, and Mrs. Louise Evans all of Ashdown.

UNITED METHODIST WOMEN of Cherokee Village United Methodist Church recently presented for distribution by the local Red Cross chapter 40 "ditty bags," filled with items for disaster victims. Mrs. Florence Pettigrew is the UMW president.

Third Annual Meeting of Batesville District UMW

United Methodist Women of Batesville District will meet at Central Avenue United Methodist Church in Batesville on Thursday, Oct. 9, for their third Annual Meeting.

Dr. Pearle McCain, who went as a missionary to China from the Searcy Church, will be the principal speaker for the program, the theme of which will be: "Remembering, Rejoicing, Renewing." Other retired workers from the district will also be in attendance. Dr. McCain, who served in Japan following the Communist takeover in China, has retired from active missionary service and now lives in Little Rock.

Registration for the meeting is scheduled for 9:30 to 10 a.m. and lunch will be served by the hostess unit.

A feature of the day will be an historical review of women's organizations in the Methodist Church. Other activities will include an overview of the mission studies for 1975-76, and a pledge service.

THE REV. MARVEST LAWSON, associate pastor at Central Church, Fayetteville, spoke to that church's United Methodist Men on "The Relationship of Chaplaincy to the Local Church."

UNITED METHODIST MEN of First Church, Marianna, met recently for their monthly breakfast and to hear the Rev. Richard Taylor, rector of St. Andrews Episcopal Church in Marianna.

THE REV. NORMAN CARTER, pastor of First Church, Mountain Home, was recently elected president of the Baxter County Ministerial Alliance. Other new officers are the Rev. Stephen Fazekas, pastor of Bull Shoals Presbyterian Church, vice president and the Rev. Norman Schuessler, pastor of First Presbyterian Church, secretary-treasurer.

THE LITTLE ROCK DISTRICT PARSONETTES will meet Thursday morning, October 9 at 10 a.m. in the home of Ester Hozendorf, 6405 Ridgcrest in Little Rock.

Conway District Meeting of United Methodist Women

DATE: Saturday, Oct. 11
10 a.m. — 2 p.m.

PLACE: Indian Hills United Methodist Church,
6701 John F. Kennedy Blvd.
North Little Rock

PROGRAM: Conference Projects

Featured speakers:
Mrs. Euba Mae Winton,
Executive Director,
Mallalieu Center, Fort Smith
(Will show slides)
Mr. Henry Lorish,
Public Relations Director,
Aldersgate, Inc.
(Slide presentation)

• Installation of Officers
Pledge service

(Bring sack lunches)



Carden Class Players Perform

Members of the Gladys Carden Sunday School Class at First Church, Russellville recently presented "The Ballad of Barbara Allen" for a Junior High UMY sponsored variety show. The photographer caught on camera this action scene from the production.

RICHMOND UNITED METHODIST Church on the Ashdown-Richmond Charge, in a continuing improvement program, is installing steel siding and underpinning on the exterior of their building. Mr. Marlin Surber is Administrative Board chairman.

VENTURE IN DISCIPLESHIP AT FIRST CHURCH, HOPE

First United Methodist Church of Hope engaged in a Venture in Discipleship over the weekend of Sept. 19-21, with Dr. Wallace McDowell serving as general chairperson.

A 12-hour prayer vigil preceded the event which began on Friday evening with a congregational dinner, followed by a general meeting and small group meetings.

Fred and Mary Ann Clinard of Nashville, Tenn., along with 30 other laypersons from Tennessee, Kentucky and parts of Arkansas, provided leadership.

On Saturday morning coffee groups met in homes and separate luncheons for men and women were held at noon. Team members spoke in church school classes on Sunday morning and the coordinators shared their personal witness at morning worship. The Venture climaxed with an evaluation session on Sunday evening.

A separate format for youth included participation in a Saturday morning breakfast, an outing at a nearby farm and a drive for funds to fight Multiple Sclerosis.

INFORMATION MISINTERPRETED

Information received by Arkansas Methodist relating to the dedication of memorial windows and doors at First Church, Prescott, apparently was misinterpreted in the process of transcription for publication. In a recent issue we stated that the nine memorial windows and the sanctuary doors were memorials to two persons, when actually each unit memorialized a different person or persons. We regret that we gave an erroneous impression. However, it is contrary to our policy to use long lists of names in such items. (Although such lists may have meaning for the local congregation involved, they have little meaning for our general readership.)

CWU Business Women presenting review of "Papa's Wife"

The Business Women's Group of Church Women United of Central Arkansas will present Mrs. Lois Rhyning, Director of Activities for Willow House in North Little Rock, as reviewer of Ferre Bjorn's book, "Papa's Wife" on Friday, Oct. 10 at First United Methodist Church in North Little Rock. The church is located at Twenty-Second and Poplar Streets, and the review is scheduled for 7 p.m.

Mrs. Rhyning has taught Speech at the University of Arkansas at Little Rock for five years. She holds a bachelor of science degree from the University of Minnesota at Duluth, and the master of arts degree from the University of Central Arkansas at Conway.

Tickets for the program are \$1 each and are available in church offices of all member denominations in Little Rock, North Little Rock, Jacksonville, or Mabelvale. They may also be obtained through any officer or representative of the sponsoring organization, or bought at the door.

Church Women United is a movement working through the Arkansas Council of Churches. All CWU members of the area are urged to support and promote this annual benefit event.



Help the hurt stop hurting

Who can pass a crying child without stopping to help?

Yet the cries of suffering children often go unheard — because they are on the other side of the world or on the other side of our cities.

Your gifts to the United Methodist Child Support Program help provide food, clothing, medicine, shelter and Christian love. This one-to-one ministry helps heal the hurts of more than a million children daily.

Check the coupon below to indicate where you wish your gift to be directed to help a hurting child.



Please send your gift through your local church, annual conference, or to:

United Methodist Child Support Program Rm. 1439
475 Riverside Dr.,
New York, N. Y. 10027

Apply my gift of \$ _____ to project checked:

NATIONAL DIVISION

☐ To provide educational ministries to youth in crisis at the Boyland-Haven-Mather Academy, Camden, S.C.

741093-2

WORLD DIVISION

☐ To provide yearly scholarships — \$60 for a day student, \$260 for a boarding student — for children in Liberia.

000472-5-RB

UMCOR

☐ To provide a better world for children by enabling families to help themselves through community development at Jeremie, Haiti.

418296-0

Please send me further information about _____

Name _____

Street address _____

City _____

State _____

Zip _____

Church _____

Annual Conference _____

The United Methodist Child Support Program is a part of the world wide ministry of the Board of Global Ministries, with all child care institutions approved as Advance Specials.

Struggling with Doubt

By JOEL COOPER

Pastor, Central United Methodist Church, Fayetteville, Ark.



Lesson for October 12

ORIENTATION: Last Sunday we studied the story of Abram going out in faith. In this second lesson of the unit entitled, "God's Call: Our Pilgrimage of Faith," we shall be studying: (1) the promises of God to Abraham; (2) the doubts of Abraham and Sarah; (3) God's reassurances; (4) God's acceptance of their doubting; (5) God's insistence upon their acceptance of doubt. We shall seek to apply to our own lives what we learn about this ancient struggle between faith and doubt.

SCRIPTURE: Genesis 15:1 through 18:15.

CONCLUSIONS HOPED FOR: (1) That you might see that your doubts are not in themselves evil. (2) That you might see how God views your doubts; (3) That you might discover ways of handling your doubts; (4) That this study of doubt and faith might strengthen your faith.

.....

"... no longer Abram... but Abraham..."

Note: It may be that you have discovered by now that the words of the divisions which I make in the various lessons are taken directly from scripture. Where the dots appear, I have left out some words that are not essential for the meaning I want to convey. Today's words are taken from the New English Bible. You might find it interesting to locate these words in your Bible.

Abram is in Canaan. In a dream the Lord speaks to him, "Abram, don't be afraid; I've got a present for you." Abram raised his forehead a few inches from the ground, turns it to one side and asks, "What can you give me that will fill the void in my life? You have already told me that you would make a great nation of me and my descendants, but I don't have any descendants. At this point Eliezer, my servant, will inherit everything I possess. Everybody feel sorry for me because I do not have a son."

The Lord said, "Abram, that is exactly what I wanted to talk with you about. Eliezer is not going to be your heir; your son shall be a child of your own body. Come outside and look at the stars. Count them, if you can. That is how many descendants you are going to have."

The dream continued. "Abram put his faith in the Lord, and the Lord counted that faith to him as righteousness." (NEB) God describes the vast territory that the descendants of Abram will occupy. Abram can hardly believe what he is hearing. He says, "O Lord, are you sure? How can I be sure?" (Enter doubt.)

As far as I can tell, the Lord does not answer that question directly. He answers it through a kind of covenant-worship experience. He tells Abram to prepare to "cut" a covenant, that is, make a covenant. That was the purpose of splitting in half the heifer, the female goat and the ram. It is as if the parties to the covenant say, "May my body be as their bodies (i.e., split down the middle) if I do not keep the terms of the covenant."

Then, in the form of a flaming torch, the Lord passed between the divided pieces as a sign of his acceptance of his part of the covenant. That would have been a moving experience, one which would surely have taken away Abram's doubts.

How many times have you doubted like Abram? You read the promises of our Christian faith and then you ask, "How can I be sure?" Well, I do not think God answers that question directly. Perhaps we should look for the answer in some sort of covenant arrangement with God in which we gamble, that is, lay our lives and souls on the line, and wait for God to show us that he keeps his part of the covenant.

The mystical experience lasted a while, but Abram could not control the creeping doubt. It kept coming back. Sarah felt it, too, and contrived to give God a little assistance with his part of the covenant. So she arranged for Abram to be married to her slave girl, Hagar, hoping Hagar would give Abram a son and so insure God's plan to give Abram an heir of his

own body. Ishmael was born.

It may be that Abram thought for a while that Ishmael would be his heir to carry through God's promise. When Ishmael was thirteen and Abram was ninety-nine, the Lord appeared to Abram again, "I am God Almighty. Live always in my presence and be perfect that I may set my covenant between myself and you and multiply your descendants." (NEB)

Abram fell to the ground, thinking, perhaps: "Here we go again!" God said, "I make this covenant... you shall be the father of a host of nations. Your name shall no longer be Abram (High Father), your name shall be Abraham" (Father of a multitude).

What this says is clear, I think: God just keeps coming back to us to reassure us in our doubts that, if we keep our side of the bargain, he will keep his.

"... Abraham... laughed..."

But it was not funny! It was a very serious matter, Abraham laughed because he doubted God's promise.

God spells out the covenant: "I will give you and your descendants all the land of Canaan, and I will be God to your descendants... For your part, you must keep my covenant." Then follow the circumcision instructions.

God speaks again: (my own version) "Abraham, I told you that your heir would be a child of your own body. You think it is Ishmael; it isn't. I am going to bless Sarah and give you a son by her... she shall be the mother of nations; the kings of many people shall spring from her."

This was just too much for Abraham; he could not believe it. He threw himself to the ground and said, "Ha, Ha!" Then he muttered to himself, "Can a son be born to a man who is a hundred years old? Can Sarah bear a son when she is ninety? Then, Abraham turned his head to one side and said to God, "Why wouldn't it be all right for Ishmael to live under your special care?" (MOV) But God just repeated himself: "No, Sarah shall bear you a son. Call him Isaac."

To understand Abraham's doubt, you must be reminded again of the greatness of his faith. Abraham followed God's direction without asking "where" or "how." God said, "Go," and he went. That was a tremendous faith, as we said last Sunday. That faith is what opened the way to his doubt.

So with us. We cannot doubt unless we have some faith. Doubt presupposes faith. The man who believes nothing has nothing to doubt; the man who believes much has much to doubt.

Alfred Lord Tennyson lost a friend by death. He struggled with the doubts which crept into his mind. Would his friend, Richard, have everlasting life? He wrote:

"Strong Son of God
Thou madest man; he knows not why.
He thinks he was not made to die."

And when he doubted, he justified himself:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

And this is true, because doubt means that faith has been put to the test.

It is just human to waver in the presence of some of life's problems. Abraham did and Jesus Christ did. Why should we think we shall escape?

"... Sarah laughed..."

The eighteenth chapter of Genesis opens with a typical oriental method of describing a divine-human encounter. Three men or angels

(messengers of God) appear at Abraham's tent and are graciously treated.

After supper one asks Abraham, "Where is Sarah?" Abraham answered, "In the tent."

The stranger, knowing Sarah will hear him, says, "Next year this time when I come by Sarah will have a son." Sure enough, Sarah overheard him. She said to herself, "Ha! Ha! I am too old to have children and Abraham is too old."

Sarah's laughter was also the laughter of doubt. She got all caught up in the natural difficulties of the situation, her age and her husband's age. She doubted — for good reasons.

It would be a wrong approach to the Bible to start a discussion on whether or not God could or would let a child be born of such aged parents. It is enough to conclude that God can find a way to work his will through the most difficult of circumstances.

I picked up a hitch-hiking black man one day. When he discovered I was a preacher, he came forth with a remark I shall never forget, "God's got a way of makin' a way out of no way." Sarah had forgotten that, and so do we. That is why we doubt.

"... Sarah shall have a son..."

God is not pictured in this story as being impatient. He might have said, "I keep telling you Abraham, Sarah, and you won't believe me." But he didn't say it. However, God seems a little perplexed. He asks, "Why did Sarah laugh (that is, doubt)? Is anything impossible for the Lord?" And then God did the only thing God ever does about doubt before his final revelation of fact. He **reassures** them: "Sarah shall have a son by this time next year."

The Bible is God's constant reassurance which He gives us before He makes His revelation to us. We live by faith and by hope until God reveals to us the facts. By faith we embark on the Christian pilgrimage; our hope is kept alive as we read in the Holy Scriptures of God's promises; finally, in God's good time he reveals to us the truth which sets us free. God's ultimate faithfulness was revealed in all its splendor in the birth of Isaac.

If we are watchful, God will prove to us, too, that he is a keeper of his promises.

"... yes, you did laugh..."

When Sarah heard God's reassurance that she was to have a son, she lied and said, "I didn't laugh." But God said, "Yes, you did laugh."

Here we see God's acceptance of human doubt. He did not become angry with Sarah, castigating her for her doubts. He seemed to be content to accept her doubts as if he were thinking, "Very well, you will find out soon enough that your doubts are ill-founded."

I think God accepts **my** doubts and **yours**. I do not believe he sees them as terrible sins. "After all," he might say of us, "they are only human."

But we see in this incident man's necessity for the acceptance of his **own** doubt. God wanted Sarah to admit that she had doubts. It would have been better all around for her to have faced her doubts honestly.

So — for us, too. Honesty is what God wants of us. What we are able to believe, we can declare. What we are **not** yet able to believe, we can also declare.

We should not dwell on the negatives exclusively; it is better to "accentuate the positive." But it fools no one to say as Sarah did, "I did not laugh," for God is saying to us, "Yes, you did laugh."

TV programming should place public interest above commercial, says Church body

"The profit motive can never justify programming that debases rather than builds community."

WASHINGTON, D.C. (RNS) — The policy-making arm of the U.S. Catholic Conference finds the new "family viewing" plan for television unacceptable because the television industry, heavily influenced by profit motives and ratings, cannot effect "open, accountable and cooperative" program regulation.

In a statement calling for increased public involvement and stepped-up broadcaster accountability for TV programming, the 29-member Administrative Board of the USCC also criticized the Federal Communications Commission (FCC) for making recommendations on family viewing which "will only serve to create even greater handicaps for parents as they struggle . . . to assure the well-being of their children" and to "preserve family life."

Accountability To Public At Issue

In addition, the board called upon Congress to investigate TV program rating services which "appear to exercise an inordinate influence on television programming" without any public accountability.

The statement on family viewing, a 22-page document released here (Sept. 17), was developed within the USCC Communication Department and adopted by the Administrative Board at a September meeting. Copies have been sent to congressional committees responsible for broadcasting matters, to the FCC, and to all Catholic dioceses.

Expressing its appreciation for the "most difficult task faced by the FCC" in developing a family viewing program, the USCC statement said the unilateral regulations of the plan by the broadcast industry should not be "performed behind closed doors by a few powerful individuals at the top."

"Self-regulation, to deserve the name, is an open, accountable and cooperative process, involving both broadcasters and the public they serve," the bishops said. "We are far from convinced that the broadcast management is genuinely open to dialogue with the public or accountable to it."

The bishops' board went on to criticize the FCC for allowing "commercial considerations" to vary the family viewing periods in different time zones and for permit-

ting the use of "advisory warnings" in cases where programming contains material unsuitable for young people.

Both "concessions" by the FCC were termed by the bishops "incredible" and said to be hardly a demonstration of an "honest commitment by the networks to American parents." The statement asserted that the FCC's concession on "advisory warnings" has led to the "obvious conclusion that neither the Commission nor the networks are single-minded about keeping the 'family viewing' period inviolate."

The bishops' agency noted that the combination of "advisories" and "advance notices" about advisories "clearly implies that a television rating system, almost as developed as that of the motion picture industry, is about to be foisted upon the American public without . . . any previous public debate" on its merits.

They went on to say that such an advisory system will be left to the networks and "this, of course, touches on the basic issue: despite the fervent rhetoric of the FCC report, the networks continue to be answerable to no one but themselves."

"In some respects the report of the Commission is an insult to the public's intelligence and inescapably lends credence to the suspicion that the main function of the FCC is after all to act as a buffer between the networks and public accountability," the statement observed.

In terming the FCC's "family viewing" plan unacceptable, the bishops said their principle reason is that the FCC proposals "stand or fall upon effective self-regulation by the broadcast industry." They said, "our judgment is that to date the networks have not demonstrated a commitment to . . . an open, accountable and cooperative process."

The bishops declared that broadcast management is "incapable of exercising responsible freedom in program decision-making" because of the "rating game" played by networks. "We doubt anyone can make a case in favor of rating organizations that would prove them to be providing a constructive service to the medium or the public," they added.

"We, therefore, recommend that Congress investigate the program rating services which appear to

exercise an inordinate influence upon television programming and which thus far have resisted public scrutiny," the bishops said.

Networks, Commercial Advertisers And Viewing Public — All Must Assume Responsibility

The bishops strongly urged all broadcasters, whether network affiliates or independents, "to reflect anew upon their responsibilities to the public . . . and to examine how well they are meeting their responsibilities." They said "the profit motive can never justify programming that debases rather than builds community."

Also calling upon the viewing public to demonstrate that it desires programming that serves community needs, the USCC board particularly urged Catholics, "under the leadership of their bishops and pastors, to take an active and affirmative role in working with their fellow citizens, especially on an interfaith basis, in pursuit of the same objectives."

"Neither networks nor advertisers nor Hollywood nor government can influence station managers who have their communities strongly behind them," the bishops said.

The statement went on to ask the FCC to demonstrate that "it is more concerned about how well the public interest is served by commercial broadcasters than how well it serves the interests of commercial broadcasters." It said "scrupulous enforcement of the spirit as well as the letter of the community ascertainment requirement (of the FCC code) is essential."

The bishops' statement, noting that the business community has a "special responsibility for the quality of commercial broadcasting" stressed that "it is their advertising dollars that either enhance or debase the medium. If all advertisers had been sensitive to the broadcast needs of the American public, especially the family, as none have been, this statement might not be necessary."

†

Scientists assail 'unquestioning acceptance' of astrology claims

BUFFALO, N.Y. (RNS) — A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines and book publishers," the statement said.

The statement appears in a special issue of *The Humanist* magazine, published here, which contains several articles raising objections to astrology.

Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, drafted the statement and wrote the lead article, "A critical look at astrology."

"We the undersigned — astronomers, astrophysicists, and scientists of other fields — wish to caution the public against the unquestioning acceptance of the predictions and advice given privately and publicly by astrologers," said the scientists, which included 18 Nobel prize winners.

"Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets . . . and indeed that there is strong evidence to the contrary," the statement said.

In his article, Dr. Bok noted that "during the past 10 years, we have witnessed an alarming increase in the spread of astrology."

"This pseudoscience seems to hold fascination especially for people of college age who are looking for firm guideposts in the confused world of the present," he said.

Lawrence E. Jerome, an engineer and writer, in an article entitled "Astrology: Magic or Science" wrote that "modern science may have arrived, but magic is still with us in the form of the daily horoscope."

"Most people, no doubt, feel that the publication and reading of such drivel is harmless; however . . . there is a psychological aspect to astrology that may result in unwanted and unexpected effects on the personality," he said.

Mr. Jerome warned that "for those who think that the psychological aspects of magic are harmless, it is wise to point out that magic can and has had profound psychological effect on people, even to the point of causing death within as little as twenty-four hours!"

"Why do people believe in astrology," the statement asked. "In these uncertain times many long for the comfort of having guidance in making decisions. They would like to believe in a destiny predetermined by astral forces beyond their control. However, we must all face the world, and we must realize that our futures lie in ourselves, and not in the stars."

Dr. Bok observed that "believers in astrology have a remarkable faculty for remembering the times when predictions come true and ignoring the occasions when the opposite is the case."

'God alone makes saints,' is Protestant view, says bishop

CHICAGO, Ill. (UMC) — A prominent United Methodist ecumenical figure who attended the canonization of Mother Elizabeth Ann Bayley Seton said on his return September 17 that such a ceremony is a "systematic way" of recognizing "what God has done."

"From the Protestant view, God alone makes saints and the churches have various ways of acknowledging this act," said Bishop James K. Mathews of Washington, D.C., president of the Ecumenical and Interreligious Concerns Division of the United Methodist Board of Global Ministries. "In a sense, every committed Christian is a saint."

Protestants "can't live without saints — and don't," the bishop continued. "We in the Apostle's Creed say that we believe in the 'communion of saints,' and it is as if every Christian is in dialogue with believers who have gone on before."

"We speak of a 'sainted' father or mother, and Martin Luther, John Wesley and Francis Asbury are examples of saints in the Protestant tradition. No Christian lives without taking this factor into consideration."

Bishop Mathews was a Protestant fraternal visitor to the September 14 ceremonies, along with five churchmen from the Anglican tradition. The group was seated with the Vatican diplomatic corps and other dignitaries.

Mother Seton is the first native-born American citizen to join the ranks of holy persons believed by Catholics to have special powers of intercession in heaven with God. Born an Episcopalian in 1774, she became a Catholic after being widowed.

†

COCU sets focus for 1976 Plenary

PRINCETON, N. J. (UMC) — The theological foundation for union of the nine U.S. churches participating in the Consultation on Church Union will be the focus of the movement's 13th Plenary Nov. 3-6, 1976, near Dayton, Ohio.

Before the 200 participants will be revisions in the original C.O.C.U. Plan of Union worked out by a commission that has been meeting for the past two years under the leadership of Prof. John W. Deschner of Southern Methodist University's Perkins School of Theology in Dallas, Texas. The revised basis is being developed in light of study of the draft plan of union presented in 1970.

"We believe the 13th Plenary will provide another strong step forward toward the union of our nine participating churches, and a rededication to the principles of that union," said African Methodist Episcopal Bishop Frederick D. Jordan, Hollywood, Calif., chairman of C.O.C.U.

Evaluation and Review report on UM agencies approaching 'final form'

ERLANGER, Ky. (UMC) — Six national program agencies of The United Methodist Church have been commended for "an excellent job of formulating and following goals and priorities" based on their assigned responsibilities. At the same time, they have been asked to give more attention to such areas as "being more responsive to the program needs of people in the annual conferences and local churches."

Those and other conclusions have been reached by a key unit of the denomination charged with reviewing and evaluating the performance of national agencies.

In addition to over-all evaluation, the unit has made specific recommendations about agencies and their work, such as:

- Asking that the Commission on the Status and Role of Women be made a standing commission of the church, which would extend its life beyond 1976.

- Calling for expansion of United Methodist national and international affairs seminars, particularly at conference and local levels.

- Recommending provision of resources to aid in "understanding the meaning of evangelism in our theologically pluralistic church."

They are in the report of the Section on Evaluation and Review of the General Council on Ministries (GCOM), headquartered in Dayton, Ohio. The report is considered a milestone in an evaluation process that began with the section's creation in 1972 and will continue until United Methodism's General Conference in the spring of 1976 in Portland, Ore.

The report is in "virtually final form" for transmittal to the full GCOM at its Dec. 2-5 meeting in St. Louis, Mo., said Dr. Robert J. McCune, Ithaca, N.Y., section chairperson.

After action by the GCOM, the report goes to General Conference. Dr. McCune said the document could be amended at the section meeting in December.

Besides the Commission on the Status

and Role of Women, the program agencies evaluated are the Board of Church and Society, Board of Discipleship, Board of Global Ministries, Board of Higher Education and Ministry, Commission on Religion and Race.

Report Questions Duplication of Assignments, Issues Admonishments

In general comments, the report recommends: "Our evaluation leads us to the conclusion that in the future, except for highly unusual circumstances, it would be desirable if the General Conference did not establish study commissions, committees or task groups to do work already assigned to the general agencies by the *Book of Discipline*."

The report says: "All of the general program agencies have been faithful to the mandates assigned by the *Discipline*. They have done an excellent job of formulating and following goals and priorities based on those mandates."

Then come some admonitions:

- "One of the major tasks of all the program agencies is to develop effective communication with the annual conferences and to be more responsive to the program needs of people in the annual conferences and local churches. Effective communication with annual conferences is made more difficult because of the multiple patterns of annual conference structures. However, annual conference autonomy and the integrity of persons in the annual conferences must be respected."

- "One of the tendencies in the general agencies is to use technical jargon. Agencies should communicate with people in local churches in clear and understandable language."

- All agencies are asked to draw up criteria and procedures for handling of grievances.

The section stressed that the report, while a crucial document, is part of a continuing process. "Evaluation isn't a

one-time thing; it's an ongoing process," said Dr. Gerald L. Clapsaddle, GCOM assistant general secretary for evaluation and review.

The process has included visitation of agency meetings, evaluation hearings at the agencies' headquarters, annual conference feedback, and continuing dialog with agencies.

The report emphasizes that agencies have cooperated in the process, stating that "in each agency there are numerous items . . . which are under active study and review. It is expected that when General Conference convenes, many of these issues (in the report) may have been resolved by these agencies."

Evaluations, Recommendations, Comments on 'Issues in Process'

The section gave evaluation statements, recommendations, and comments on "issues in process" about each agency. A few follow:

The General Conference is asked to make the Commission on the Status and Role of Women a standing commission rather than one of "fixed duration." When created in 1972, the commission was given only a quadrennial assignment. The report says the commission needs "substantial increases in staffing and financial resources to fulfill its continuing mandates."

Terming the Board of Church and Society "the strongest voice for Christian social concerns of any denomination," the report commends the board for its work on national issues and says it should devote "greater attention to issues of social concern at the state and local level."

The Board of Discipleship "has organized into a brand new board in a commendable way," the report notes. However, it expresses concern about "persistent deficits" in the board's budget and says contributing factors "need serious study and corrective action."

For the Board of Global Ministries, the report notes "there has been an entry with good faith into conversations with representatives of the Evangelical Missions Council and the Good News Fellowship as well as with other interested groups," and is developing a variety of methods for communicating with annual conferences, local churches and other diverse constituencies.

The report says the board should consider dealing with "fewer functions in order to perform them more effectively."

The Board of Higher Education and Ministry is commended for "reaching for coherence in the fulfillment of its overall task." The report says: "While much of the church's role in higher education is involved in the stewardship of financial resources, equal emphasis must be given to the presentation of interpretive material and justification for the church's presence in higher education."

The work of Commission on Religion and Race "is recognized across the denomination as having successfully raised the consciousness of persons and organizations, sensitizing the whole church to its racist attitudes and behavior patterns," the report declares, adding that more attention should be given to racism at the local level.

†

Council of Bishops preparing for General Conference '76

INDIANAPOLIS, Ind. (UMC) — Preparations for General Conference and consideration of a report on the urban church will be major agenda items when the United Methodist Council of Bishops holds its autumn meeting Nov. 10-14 in New Orleans, La.

Most of the plenary sessions at the Fairmont Hotel will be open to the interested public and press, Bishop Ralph T. Alton, secretary of the council, said.

The first plenary session at 1 p.m. Nov. 10 will be executive and will include hearing the initial draft of the Episcopal Address to the 1976 General Conference, and a discussion of legislation likely to come before this top law-making body of the denomination. Bishop James S. Thomas of Des Moines, Iowa, will give the Episcopal Address.

Standing committees of the Council of Bishops will meet the morning of Nov. 11, and the five jurisdictional colleges will meet that afternoon. These meetings are not open to the public or press.

The first open plenary will come the evening of Nov. 11 and will include brief presentations on procedural matters from the Judicial Council and Council on Finance and Administration.

Introduction of the urban church study will come at an open session from 8:30 to 11 a.m. Nov. 12. Retired Bishop Thomas M. Pryor of Sarasota, Fla., has headed the study committee.

All sessions on Nov. 13 will be open. These will include reports from the

Administrative Concerns and Pastoral Concerns committees in the morning, Teaching Concerns and Relational Concerns in the afternoon, and bishops from outside the United States in the evening. U.S. bishops who have visited overseas also will report.

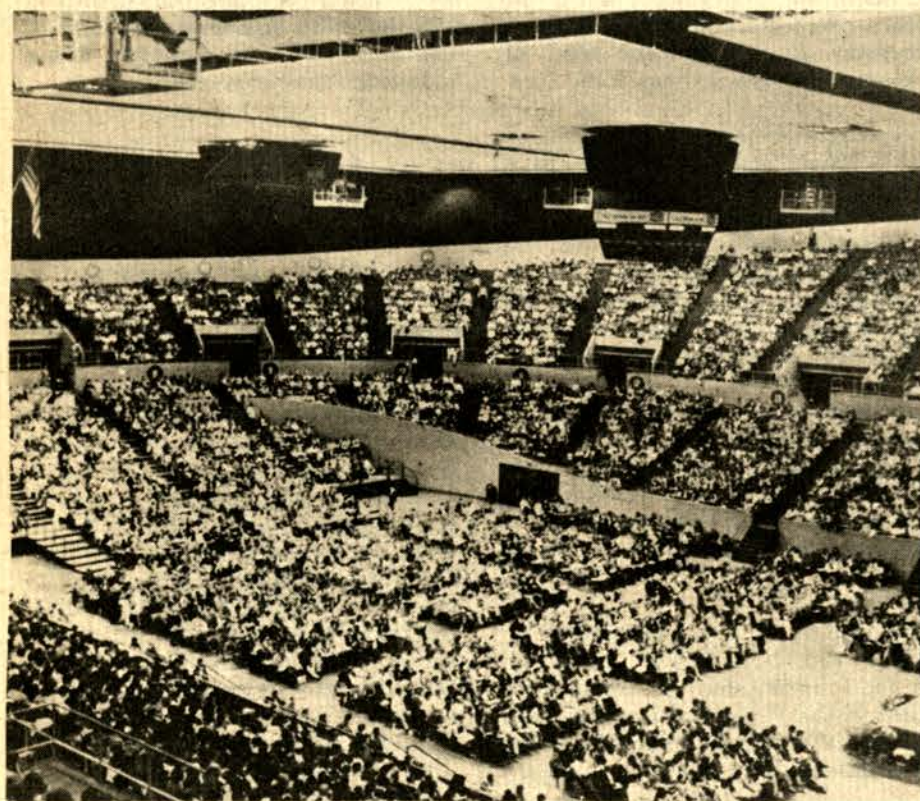
The closing plenary on the morning of Nov. 14 will be executive.

Special events during the week will include the "family dinner" for bishops and their wives on the evening of Nov. 10, and a banquet sponsored by the Louisiana Area the evening of Nov. 12. Pastors and lay persons from across the state will participate in this event which will feature a varied, informal program, and a traditional New Orleans Jazz band.

In other business at its Chicago meeting, the Council of Bishops executive committee reaffirmed support of the fund to restore the historic Wesley's Chapel in London's City Road; agreed that ten bishops should be named to each of the church's program boards for the 1977-80 quadrennium; and named Bishop W. Ralph Ward, Rye, N.Y., president of the council, to be in charge of the service of Holy Communion which will open the 1976 General Conference in Portland, Ore.

Prior to the executive committee meeting, Bishops Ward and Alton met in an informal session with leaders of the Council on Finance and Administration and the General Council on Ministries to discuss areas of mutual responsibility and concern.

Arkansas Methodist



Site For 1976 Plenary Sessions

COLISEUM ARENA — Plenary sessions of the 1976 United Methodist General Conference will be held in the Portland Coliseum's arena, above, beginning at 3 p.m. April 27. In addition to space for 984 delegates, the arena includes theatre-type seats for 9,231 persons. The arena is air conditioned. (Coliseum Photo)

Arkansas Methodist Children's Home

The following people gave memorial gifts to the Methodist Children's Home as tribute of their love, sympathy, and respect of a loved one or friend. A memorial card has been sent to the family notifying them of this remembrance.

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by Mr. and Mrs. Simon Capps
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DR. W. E. BROWN
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MRS. MINNIE BARGER
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MRS. VERA MAE BUTLER
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WALT BUNDY
by United Methodist Women, Newport
REV. FRANCIS A. BUDDIN
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WILLIAM BERRY
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by Mr. and Mrs. W. L. Hoffman
by Mr. and Mrs. A. T. Lowry
MRS. HAZEL FOLDHAM
by Mrs. Elizabeth H. Reynolds



Quilts For Refugees

The Fifth and Sixth Grade Class of Wesley Church, Fort Smith, proudly displays a patchwork quilt which they made for a refugee child living at Fort Chaffee. The class made another quilt which was given to a newborn infant refugee.

H. H. GRAVES
by Mrs. Lena Morris Robinson
THOMAS GAUGHAN
by Mr. and Mrs. James H. Rumph
HARRY GILLESPIE
by Mr. and Mrs. Ben B. Mann
THOMAS GAUGHAN
by Mrs. Walter Laney
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by Mr. and Mrs. Wayne St. John
MRS. BERTIE HUGHES
by Mr. and Mrs. Matz Bickham
MRS. MARION HUGHES
by Mr. and Mrs. W. H. Norsworthy
by Portland-Lola B. Gregory Sunday School Class
MR. AND MRS. F. T. HUNTER
by Ms Rosa Potts
C. LESTER HILL
by Mr. and Mrs. Robert S. Dunlap
JASPER DEAN HERREN
by Jayne Rogers
by Mr. Bill Stobaugh Sr.
by Miss Martha Pugh
by Mr. and Mrs. Bob Pugh
by Mr. and Mrs. Benton Newcome
by Mr. and Mrs. R. B. Newcome
MRS. EDITH HARBER
by Mr. and Mrs. Lester Zimmerman
JACK HARDIN
by Eva Cummings
by Grace Knight
JANA JENNINGS
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BONNER KIDD
by Mr. and Mrs. W. W. Phillips
by Mr. and Mrs. John T. Wilson
MRS. HORACE KELLEY
by Mr. and Mrs. Elzie Meeks
KIM KING
by Forrest City District Youth Council
MRS. LONA JANE DARIS KELLEY
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MR. WAPLE LANGSTON
by Mr. and Mrs. Felix S. Bunch
MRS. ORPHA McCAFFERTY
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Jan. 1975

Thursday, October 2, 1975

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TRAVEL SEMINAR

Dr. James T. Clemons, Professor of New Testament at Wesley Theological Seminary, will lead a travel seminar to Rome and Greece Dec. 29-Jan. 16. Special attention will be given to the background of St. Paul's thought. For further information, please write Dr. Clemons at 4400 Massachusetts Ave., Washington, D.C. 20016.

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Monticello District Youth Rally



MONTICELLO DISTRICT UMYF officers shown with other participants at Sept. 20 District Rally at Warren United Methodist Church. Facing camera, left to right, Steve Coburn of Monticello, vice president; Ken Pearson of McGehee, president; Karyn Brown of Dumas, secretary. The rally program included a Lab Session on Communications led by the Rev. Fred Haustein, Little Rock Conference coordinator of Youth Work, and a filmstrip on Heifer Project International. President Ken Pearson led the closing devotional presentation on the use of talents.



YOUTH involved in one method of communication.



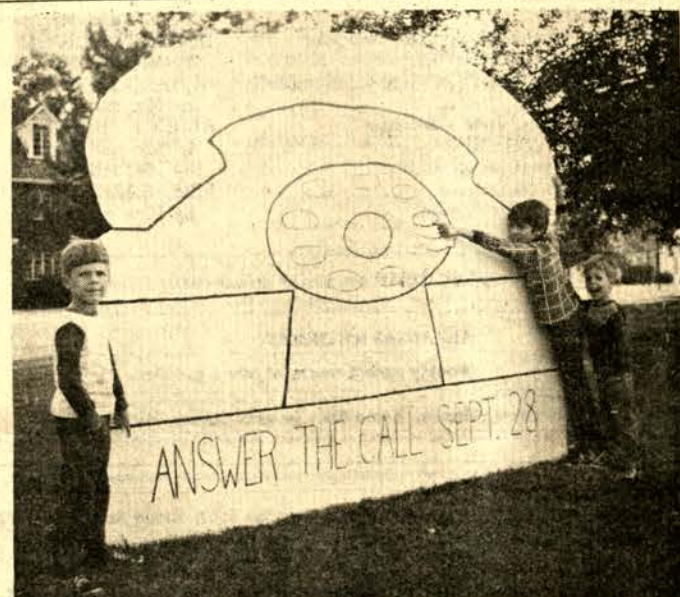
THE REV. Fred Haustein, resource person for Communication Lab.



Des Arc Youth Visit Little Rock

Fifteen members of the Des Arc Youth Fellowship had Sunday dinner at Casa Bonita in Little Rock recently. The excursion included the election of officers and planning for the Sept. 14th Sub-District meeting hosted at the Des Arc Church, in addition to future programs and activities for their own group.

†



Foreman Ice Cream Supper

Mr. Marcell Ballard dips ice cream for a recent Youth Fellowship event at Foreman United Methodist Church. Other adult workers are shown with the group.

†

Christian Education Sunday At Monticello

Lee, Dean and John Paul, three sons of the Rev. and Mrs. William D. Elliott, pastor and wife at Monticello First Church, help publicize the theme for Christian Education Sunday at their church. All Sunday School class members and prospective members as well, received a personal invitation by telephone to attend that day's services, which included the consecration of teachers. Classes achieving 100 per cent attendance were recognized in morning worship.



'Everybody's Got To Grow'

First Church, Benton, had as its Promotion Day theme: "Everybody's Got To Grow." Mobiles of caterpillars and butterflies hanging from crepe paper streamers in the church's Fellowship Hall provided an appropriate setting for the theme. Each child brought a baby picture and a recent picture which were mounted on a long mural bearing the words, "We're Growing." A refreshment table provided "Promotion Day vitamins" in the form of animal crackers and juice. Twenty-two children entering third grade were presented Bibles. Miss Kathy Fadick, director of Christian Education, emphasized the things that make for spiritual growth.



Third Graders Receive Bibles

Third Graders at Crossett United Methodist Church are the happy owners of new Bibles received on Promotion Sunday. Shown with the boys and girls is Pastor Harold K. Davis.